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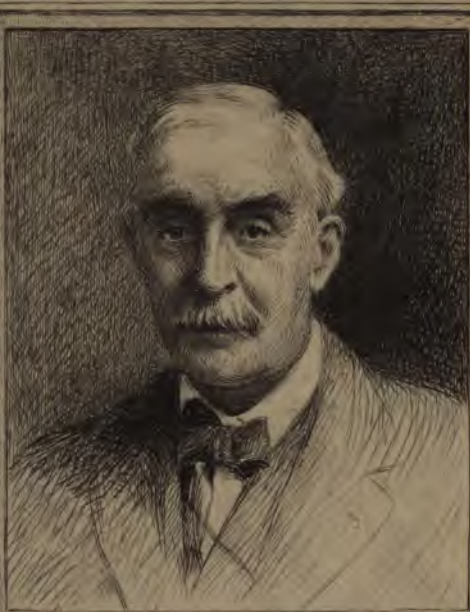
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Martineau The Roots of Christianity



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THE ROOTS OF CHRISTIANITY
IN
MOSAISM.

AN ADDRESS,
AT THE
OPENING OF THE SESSION 1869-70
OF
MANCHESTER NEW COLLEGE,
OCTOBER 4, 1869.

BY
RUSSELL MARTINEAU, M. A.,
PROFESSOR OF HEBREW.

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.
EDWARD T. WHITFIELD, 178, STRAND, LONDON.

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INAUGURAL ADDRESS.

IN opening a new session of our College, I am naturally inclined, as on a previous occasion, to speak of subjects connected with the office I hold in it—the reading and criticism of the Old Testament.

I do so the more readily because the importance of the Old Testament in its relation to the New is a very vital subject, and one open to considerable differences of opinion. The prominent position given in our curriculum to the study of Hebrew and the Old Testament, is indeed sufficient proof of the importance we attach to it; and it is not likely that this interest in the subject will be diminished, were it only for the constant reference in the New Testament to the Old, and for the fact that Jesus himself was Hebrew in descent as in religion, and that the whole Gospel history was enacted on Hebrew soil.

Emlo

But it may be objected, Jesus founded a new religion: can we, then, regard Him as a Hebrew in religion? Did he not put off his Mosaism to become Christ? Is not Christianity a totally different thing from Mosaism, founded upon rejection of the latter? Had not Mosaism reached its end, and were not its members put at the Crucifixion out of the pale of the Divine love, to be succeeded by the followers of Jesus?

This idea of the relation between the two religions is, no doubt, very frequently met with. Something like the last proposition is found in Paul's favourite idea of the substitution of the Gentiles for the Jews, on the failure of the latter to appropriate to themselves the kingdom of Christ; but Paul's position was peculiar, and his reasoning on this point begs the very questions we wish to consider. The whole train of thought I have sketched seems to spring mainly from the desire to find for Jesus some definite work to perform. But this feeling must not lead us to ignore facts. We have simply to understand what Mosaism was, what Jesus said and did, and thence to draw our conclusions as to his relation to it. I address myself mainly to the first question—what was

Mosaism? I use the term Mosaism rather than Judaism, because I wish to consider the religion—the Church we might say—given by Moses himself, rather than the accretions of later times.

The perfect unanimity with which Israel in Egypt, though degraded by three hundred years of bondage, rose and left the land of their humiliation, and the severe struggle that followed, made it at once a nation, imbued it with a sense of its moral power, and engendered a desire for union, both political and religious. The same enthusiasm which worked these wonderful results in the meaner people, raised the greatest to an almost superhuman glory; and Moses is thenceforward looked to as more than a prophet.* He alone goes up the mountain and speaks with Jahveh,† the newly-named God of Israel, face to face; and on his descent his face still glows with a reflection of the Shechinah. His utterances are taken as the actual words of Jahveh. This, indeed, creates many a difficulty for us of later days, who find many commands

* Ex. vii. 1. Moses is to be *a god to Pharaoh*, and Aaron *his prophet*, i.e. interpreter of his will.

† See my "Short Dissertation on the pronunciation of the Divine Name Jahveh (Jehovah)." Longmans, 1869.

relating to a state of things not then in existence, put by the narrator into the mouth of Moses, and described as enjoined upon him by Jahveh. Still, out of the mass of these ordinances ascribed by later ages to Moses, we have little difficulty in separating those which constituted the permanent spirit, if not the sole real essence of his religious system.

The belief in the perfect holiness of God, accompanied by a feeling of the obligation of a similar holiness in man, appears perhaps the most fundamental, as it is the most vivifying principle. It is expressed most frequently and most simply in the recurring formula, "Be ye holy, for I, Jahveh, your God, am holy;"* but the same idea occurs constantly, as in Ex. xix. 5, 6,† where strict obedience to the covenant is enjoined on the people. With this belief in the spirituality of God, and the likeness of the highest humanity to him, agree all the other characteristics of original Mosaism. So, *e.g.* the first four Commandments assume perfect holiness in Jahveh; else how could the people promise allegiance to him alone?

* Lev. xix. 2; xx. 7, 26.

† "If ye will obey my voice indeed . . . ye shall be unto me a kingdom of priests, and a holy nation."

And the remaining Commandments assume the possibility of corresponding virtue in man; else how could man be told to honour his father and mother, not to steal, kill, &c.?

The vital question, which divides religions into the two classes of mythological and spiritual,—viz. that of the sameness or difference between the divine and the human nature—was thus settled for Israel at the beginning. The very idea of a Covenant shows this; since a mutual understanding can be arrived at only by beings of a similar nature. And the expression that man was made in the image or form of God (Gen. i. 26, 27), though perhaps referring properly to his visible figure, in the early ages when form was assigned to the Deity, yet points in the same direction, since even similarity of outward form would not be given unless there were an inner likeness as well. What the first account of the Creation means by the formation of man “in the image of God” corresponds to the statement in the second (Gen. ii. 7), that God “breathed into his nostrils the breath of life,”—thus making him a partaker of the Divine Spirit; for, seeing that this is not affirmed of the lower animals, it must be the *spirit* (πνεῦμα), not the *life* or *soul* (ψυχή), that is breathed into man.

Though both these chapters cannot claim anything like the antiquity of Mosaism, yet they show us the ideas of the creation of man in his relation to God, current in Mosaism, and never contradicted. The absolute unity of God, which stands first in the Decalogue, is closely connected, if not identical, with the *holiness* and *spirituality* we have spoken of. In spiritual matters, it is only the absolutely highest which can be venerated as God at all. Anything that takes the second place, in which, therefore, we can see any shortcomings, cannot be regarded as God. The Hebrew venerated his God as holy and perfect, and consequently could admit no other. For the same reason, no image of him could be allowed: for holiness is not capable of external form. This commandment has great weight in proving the perfectly spiritual conception of the Mosaic God. It is insisted upon with the greatest earnestness at every period of history, and engages the eloquence of the Prophets, who, against a constant tendency in the people to the use of idols, were in the end successful in their resistance—a resistance stronger than would be called forth by anything less than the violation of one of the essential elements of their religion.

Nothing in the early history is clearer than that

the history of the Patriarchs, Abraham, Isaac and Jacob, is utterly different from that of Moses and the people of Israel. The former is the history of a family, the latter of a nation. The former are sometimes called by the more general name *Hebrew*; the latter become a nation of themselves, and are called *Israel*. The sufferings in Egypt are the throes by which the birth of the nation was effected; and the joy of that birth produced at Sinai a religion also. The religion of the Patriarchs must therefore have differed widely from Mosaism. This idea seems to be sanctioned by the writer of the remarkable passage (Ex. vii. 3), "I appeared unto Abraham, unto Isaac, and unto Jacob, by 'God the Almighty;' but by my name Jahveh was I not known to them."

Now difference of name generally argues difference of essence, and so this passage may be interpreted to mean that the Patriarchs had really one conception of the Deity, and Moses another. And this we find true to a remarkable extent. Abraham is distinguished above all men by his absolute faith in God, even under the extremest trials, and by the strict justice of his dealings with men, when he might have gained his ends less scrupulously. He embodies the ideal of Patriarchal religion and

virtue; but it differs from the Mosaic. Abraham is an individual. Before Moses' face a whole nation came into existence, and received from him the religion of a nation. In fact, only corporately have they any covenant or recognition by God: "Now therefore if ye will obey my voice indeed, and keep my covenant . . . ye shall be unto me a kingdom of priests, and a holy nation." The holiness of the solitary Patriarch, therefore, is different from that practised by a nation. The loftiness of the faith of Abraham is intrinsically grander than anything which could come forth from a nation; but the similar virtue in the nation has greater momentum, because the nation has vitality beyond the individual. Thus the simple Mosaic injunction about the holiness of God and man survives among the people of Moses to this day.

But if this be the genuine religion of Moses, what are we to make of the ceremonial and sacrificial ordinances which occupy by far the largest space in the Books of the Law? what of the sacerdotal and Levitical system, which appears inseparably joined to the Law? In great part—in far greater part I think than is acknowledged by scholars—they cannot come from Moses at all, nor from his age. We may at once discard ordi-

nances for a state of things which did not exist in the desert or the environs of Sinai. Thus, even the very first ordinances given at Sinai for the manufacture of the Tabernacle and the Ark (Ex. xxv.—xxvii.) may fairly be rejected on the ground that the gold, silver, brass, fine linen of various colours, &c., were not obtainable there. So also the provisions made for the possible contingency of Israel in future desiring a king (Deut. xvii. 14, &c.) which was now the furthest possible from the thoughts of the people under Moses, cannot have come down from this period, else how could Samuel the Prophet have opposed the wishes of the people on this very point? The regulations about the garments of Aaron and his sons (Ex. xxviii.) must also be rejected on the ground that at Sinai materials were not forthcoming. The complicated ordinances respecting public sacrifices cannot possibly come from the same hand that gave us in briefest words the clearest ideas of a spiritual and a holy God; and still less could Moses sanction private sacrifices, which were voluntary gifts. I would go further, and question whether he, or any others of his time, appointed Aaron and his sons to be priests at all. For this doubt I find sufficient ground in the facts that the

Decalogue, which prescribes man's duty towards God and his fellow-man, has no reference to the priests at all: and that Aaron being the priest of an idolatrous worship, that of the calf, was the very last man to act for the nation before Jahveh; besides which he and Miriam were the heads of a dangerous sedition against Moses himself (Num. xii.). To these I may add a very weighty reason. The song of Jacob just before his death (Gen. xl. 9) prefigures the fate of all his sons, or rather of the tribes represented by them. The song cannot be of the age of Jacob, since it tells things far in the future, which would only interest a later writer: it must be written in Palestine, probably in the time of the Judges. Now here we have Simeon and Levi coupled together as the most cruel and barbarous of the brethren (referring to Gen. xxxiv.). In the writer's age therefore, the Levites cannot have attained to the dignity of a sacerdotal tribe, and the chapters of the Pentateuch which constitute them as such, must be of very post-Mosaic origin.

It might appear that nothing having any ceremonial character proceeded from Moses. This would, however, be going a little too far. To prevent misapprehension I must observe that two peculiarities of some importance—circumcision,

and the distinction of clean and unclean—existed before his time, and were not distinctive of Israel, being observed by other nations also from the earliest times. They formed, therefore, no part of the Mosaic legislation. But the Sabbath occurs in the Decalogue, immediately after the commandments on the nature and proper worship of God. Its spirit is truly Mosaic; it is a national rite, requiring no temple, no priest, no altar, observable wherever was a family of Israelites or a single Israelite. It was the simplest form of sacrifice, the sacrifice of a fraction of man's time to God, to give him a salutary periodical reminder of his covenant, or, in other words, of the elevated spiritual condition to which God's grace had raised him.* It is strictly consistent with the first overtures reported in Exodus xix. 5, 6, as made by Jahveh immediately upon the arrival at Sinai—that if the people will keep the promised covenant, he will make them a *kingdom of priests*, a *holy nation*; that is, a nation every member of which is a priest, and

* Ex. xxxi. 13-16; the reason assigned in Ex. xx. 11, xxxi. 17, of the six days' work and seventh day's rest at the Creation is most untenable, as that whole story is a myth unknown in this Mosaic age. The reference in Deut. v. 15, to the captivity in Egypt and deliverance thence is better, but vague.

has direct access to Jahveh without the mediation of a sacerdotal body. Nothing could more distinctly show that the appointment of Aaron and the Levites was against the fundamental principles of Mosaism. The Passover is another ceremonial act which may also with equal probability be referred to Moses. Its institution precedes that of all other legislation, since its first celebration took place on the eve of the Exodus, and in Egypt. Here again, we have a simple memorial act (Ex. xii. 14) performed by the people themselves in their houses, and which was so popular that the priests could not turn it to their own ends ; so that it never assumed the appearance of sacrifice at all. It is not enjoined in the Decalogue, probably because it was a memorial more of what the people had achieved for themselves than of what Jahveh had done for them ; since he was not known to them at the time of its institution, and the rising was a national triumph, not the fountain-head of the religion. This I think is the extent of ceremonial which it is consistent with the avowed fundamental principles of Mosaism to date from Sinai. Historical evidence, however, forces us to believe in the high (and perhaps Mosaic) antiquity of one

of the most curious of the external appendages of the Hebrew religion. I speak of the Ark and the Tabernacle which held it. At Sinai the Mountain of the Giving of the Law was visible to the eyes of all, with the cloud or the fire in which Jahveh dwelt; but when they left Sinai they would have this no longer, and their faith in the promised guidance by Jahveh through the desert would wane, if they lost the ocular proof they had enjoyed. Therefore Moses is said to have ordered an Ark or chest to be made, which should symbolise the Divine presence, and a tent in which it should be kept. Like the mountain of Jahveh's presence it was inviolable, *i.e.* was not to be touched; and like that, it emitted cloud, smoke, or fire. This Tabernacle was the precursor of the splendid Temple of Solomon, which, like it, was simply (or mainly) a covering for the Ark. And both seem to find their origin and their meaning in the Mount at Sinai. Yet if Moses sanctioned the Ark and Tabernacle, he very nearly transgressed the spirit, if not the words of his own second Commandment, against worshipping images, besides necessitating the appointment of guardians of the sacred things, and thus opening the way for the existence of a regular priesthood, which I have shown to be quite contrary to his

principles. For these reasons I must hope and believe that the Ark and the Tabernacle were not comprised in the original Mosaism, but were only one of its earliest degradations.

It is obvious that such degradations must creep into a spiritual or holy system like the Mosaic, especially when it is remembered that it was a religion for a *nation*. It originated in a time of high excitement, when the worst elements of the nation were roused to a high enthusiasm, and would vie with the best in accepting the Covenant, following Moses' lead and doing his behests. But dark times of slackened vigour and apostasy from the leader inevitably followed. Then there was talk against Moses and his God : and, without speaking of those who actually went over to the idolatries practised in the lands which they traversed, it was necessary to introduce changes in the worship of Jahveh, which brought it down from the Mosaic spiritual level to the level natural to a people with no spiritual but only natural eyes and ears. Then was the visible Tabernacle with its attendant Priests and Levites introduced ; and the greater the claims made by these Priests, the more power did the God they served seem to the ignorant populace to possess. Thus was the spiritual Mosaism soon con-

verted into a system of sacrifices of bullocks and rams, in which an observing stranger might even fail to recognise any higher elements than in the rites of Moab and Ammon.

I cannot here trace the degradation further. It must, however, be observed that it was not so general as would, especially by a student of the Pentateuch, be imagined. Turn to the books of history, turn to the Psalms and the Prophets, and we find continual evidence, both that the ceremonies prescribed in the Pentateuch were not observed till a late period, and that the pure spiritual Mosaism continued to exist, and to inveigh against sacrifices of blood altogether. In the historical books, for instance, we find that worship was paid and sacrifices of beasts offered at various altars throughout the country, and not only at the "place which Jahveh your God shall choose to cause his name to dwell there" (Deut. xii. 11, cf. 11—27): at Bochim, at Ophrah, at Manoah's house, at Shiloh, Zuph, Gilgal, Bethlehem, and many other places.* When we turn to the poetical books, we find in the earliest Psalms very little respect shown towards the system of sacrifices, though the *house* of Jahveh

* Judges ii. 5, vi. 19, xiii. 19, 1 Sam. i. 3, ix. 13, xi. 15, xiv. 8, xvi. 3.

is spoken of with affection. But "sacrifices of righteousness" (Ps. iv. 5) supersede those of blood: Jahveh says, "I will take no bullock out of thy house, nor he-goats out of thy folds" (Ps. l. 9); "Thou desirest not sacrifice, else would I give it" (Ps. li. 16.). And in the Prophets, we find a constant reiteration of the sentiment, "To what purpose is the multitude of your sacrifices unto me? I am full of the burnt offerings of rams . . . and I delight not in the blood of bullocks . . . Bring no more vain oblations . . . Cease to do evil, learn to do well; seek judgment" (Is. i. 11—16.). "For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings" (Hos. vi. 6.). "Wherewith shall I come before Jahveh, bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will Jahveh be pleased with thousands of rams, with ten thousands of rivers of oil? . . . He hath shewed thee, O man, what is good; and what doth Jahveh require of thee, but to do justly, and to love mercy, and to humble thyself in walking with thy God?" (Mic. vi. 6—8.) The general tone of the Psalms on this subject is very striking. When it is considered that a large proportion of them, the later ones especially (Ps. 107 to the end), are avowedly

written for chanting in the sanctuary, it is wonderful to find prayers to Jahveh and praises of him for his mercy towards the poor and needy, his power in creating and keeping all his creatures, his justice in dealing with man, descriptions of his worship in singing new songs and playing on many instruments ; but not one allusion to the sacrifices which we are told were the chief features of the worship according to Moses ;—and yet Ps. 105, 106 and 136 recount the history from the abode in Egypt till the settlement in Canaan. The book of Proverbs, though containing many maxims of a purely worldly character, is also distinguished for a great number of highly spiritual and truly religious ones, and the same is true in a lesser degree of the similar book of Ecclesiastes. But neither of these, if they even mention the subject of sacrifice, lay the slightest stress on it ; for them it is as good as non-existent. Surely in all this we trace the continuance of the original unsacerdotal Mosaism ; the more as the sacrificial system appears to be condemned rather as an innovation or corruption than as constituting the groundwork of the Hebrew religion.

From all this we easily gather that the Prophets, not the Priests, were the successors of Moses, upon whom his mantle had descended. The words put

into the mouth of Moses (Deut. xviii. 15), "Jahveh thy God will raise up unto thee (*i.e.* Israel) a Prophet from the midst of thee (at various times, and therefore *Prophets* are meant), of thy brethren, *like unto me*; unto him ye shall hearken." Jahveh himself, indeed, is said to have declared (Num. xii. 6-8), "If there be a prophet among you, I Jahveh shall make myself known unto him in a vision, shall speak to him in a dream; but not so my servant Moses, who is faithful in all my house: with him I shall speak mouth to mouth, and openly, not in dark sayings; and the form of Jahveh he will behold." This exalts Moses above all other prophets, but it leaves him with the likeness of a prophet still. In fact he relegated whatever of ritual the people of his time required to the care of others, and would have nothing to do with it himself. That the sacerdotal system was not of his making nor to his taste, may be inferred also from the fact that Aaron and Miriam appear constantly in a hostile attitude towards Moses, which probably was far more serious than our histories allow, since they, when Moses, Aaron, and Miriam had all received sanctification, would desire to remove traces of a want of harmony among them.

If the Prophets did not know themselves at

heart ministers of Mosaism, it is difficult to understand their position, and still more their influence. They proclaim no new God, no new religion; they try not to alter, but to remind of primitive purity, and state unhesitatingly that Jahveh delighteth not in bullocks and rams, and that it is the heart, not the flesh, which requires purification. These are the words of men who have a time-honoured cause to fight for, not of originators of a new cause. Whilst conceding that their writings, because much more recent and more fully preserved, show the spiritual religion of Moses far more intensely and eloquently than the history of Moses' own life does, we must yet regard them as reflecting and preserving for us essential elements of Moses' own religion rather than as supplanting it.

It is hardly necessary to give the other side of the picture. The Levitical Commandments exist, and though I have thrown doubt upon their Mosaic authorship, and might throw more upon their observation in early times, yet in the time of Josiah they were, if not newly introduced, at least fully observed. Sacrifices being admitted, the ignorant might not know, and others might not care to be particular, about the nature and object of the worship; and neighbouring idolatries had many attractions for the lewd and sensual.

Hence the idol-worship which the prophets so strenuously condemn. But the ceremonial law could not—independently of these aberrations—be maintained intact through all time: for Israel was rent in sunder, carried into captivity, the temple itself destroyed, and the prescribed sacrifices therefore rendered impossible. Further difficulties awaited them on their return, effected by Cyrus. Though they could build their temple, and renew their worship, yet they were under a foreign prince; and later still, under the Greek-Syrian kings they were grievously oppressed in countless ways, and the services in the temple invaded by deliberate insults, till at last the temple itself was so profaned that it was impossible to continue the rites. All these difficulties made it necessary to explain, revise, or even declare no longer binding many of the ordinances of the law. This was the origin of the Talmud, in the age between the close of the Old and the beginning of the New Testament. Here the discussions of the Rabbis on each part are very fully given, and throw much light on the circumstances of the age. But they affect mainly the ceremonial, and have therefore little interest for us here, except in so far as they introduced a gradual revival of the ritual and depression of the spiritual

element of the inherited religion. It is, however, specially noteworthy that the scrupulous interpretation and observation of the ritual law which the Talmud inculcated was the principle of the Pharisees, who formed the larger and more popular division of the Jews who, in the time of Jesus, were anxious upholders of the Law. This consideration of their origin, and of the fact that Jesus loved the older and more truly Mosaic and Prophetic spiritual Law, goes far to explain the innate and intense hatred which he felt and expressed towards the Pharisees of his day.

We now turn from the consideration of the Mosaic religion to the Christian. I have already intimated that it is deeply imbued with Mosaic principles. Nor let it be supposed that Jesus simply quotes the Old Testament only to convince those who would be most readily convinced out of their own Scriptures, or more firmly to conciliate those who loved those Scriptures above everything. His own highest doctrines, including many which are often regarded as peculiarly his own, and as raising Christianity far above Mosaism, are often either direct quotations, or else illustrations of ideas identical with those expressed in the Old Testament.

Take for instance the story of the Temptation (Matt. iv.). Every offer made by the devil is an-

swered from the Scriptures. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4), is a literal quotation of a speech in Deuteronomy about the manna in the desert (Deut. viii. 3); "He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Ps. xci. 11, 12)—this verse, in which the devil quotes Scripture, is finely answered by the simple Mosaic utterance "Thou shalt not tempt Jahveh thy God" (Deut. vi. 16); and the final sentence, "Thou shalt worship Jahveh thy God, and him only shalt thou serve," occurs in nearly the same words twice in Deuteronomy (Deut. vi. 13; x. 20.)

The next chapter commences the Sermon on the Mount, and it begins with the Beatitudes, nearly every sentence of which is an echo of Isaiah, one of the Psalms, or Proverbs; indeed this may be expected of sentences which exalt the meek and lowly, and preach unselfish charity; for Moses himself "was very meek above all the men which were upon the face of the earth" (Numb. xii. 3.). So "Blessed are the meek: for they shall inherit the earth" is found in Ps. xxxvii. 11, as "But the meek shall inherit the earth." Even the verse "Blessed are the pure in heart: for they shall see

God," which cannot have its precise parallel, owing to the old-world superstition on the fatal effect of seeing God, is very close to "Who shall ascend into Jahveh's hill, or who shall stand in his holy place? He that hath clean hands and a *pure heart*" (Ps. xxiv. 3, 4.). "Ye are the light of the world" is strikingly similar to "The path of the just is as the shining light" (Prov. iv. 18.). Then comes the important declaration (Matt. v. 17), "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." The precepts that next follow (21-47) cite and enlarge or purify Mosaic laws by the infusion of stricter and higher moral ideas than those generally current. In no sense do they "destroy the law" except in one signal instance: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth;* but I say unto you, that ye resist not evil." Yet even here, where a frequently enjoined law of retribution is justly condemned, it is condemned almost in Old Testament words: "Say not thou, I will recompense evil; but wait on Jahveh, and he shall save thee" (Prov. xx. 22.). In some instances the precept of Jesus had been enjoined long before, in the Old Testament; *e.g.* to "From him that

* Ex. xxi. 24, Lev. xxiv. 20, Deut. xix. 31.

would borrow of thee turn not thou away" (Matt. v. 42), we find an exact parallel in Deut. xv. 7-8, "Thou shalt not harden thy heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth." I cannot further trace these sayings; but I will mention the one cited by Mark xii. 29-34 and Luke x. 27-28, defining the two *great* commandments of the law to be "Thou shalt *love* Jahveh thy God . . . and thou shalt love thy neighbour as thyself;" because Jesus himself proclaimed these Old Testament maxims (curiously put together from Deut. vi. 4, and Lev. xix. 18) to lead, or nearly to lead, to the kingdom of heaven; in other words, to contain the sum and substance of his religion. Luke represents Jesus as saying, "Thou hast answered right: this do and thou shalt live:" Mark, "Thou art not far from the kingdom of God." This last instance surely ought even alone to prove Jesus' sympathy with and retention of the purest form of the religion of his fathers.

Yet, though the question I proposed was a narrow one which is now answered, and did not affect the nature of original Christianity in any relation except towards Judaism, I ought not to conclude without making two observations: First:

Moses established a religion and a law for a *nation*. But the immortality of a nation is on the earth alone, and its rewards and punishments must be received here; they are such as these, "that thy days may be long in the land that Jahveh thy God giveth thee;" "for they shall inherit the earth;" and on the other side, "he shall be cut off from among his people," "lest the land spew you out." These phrases became unmeaning when the Holy Land was invaded by strangers, and the Jews carried into captivity. Then were introduced visions of a future reunion, a Kingdom of God, and an Anointed Deliverer or Messiah. But religion had turned inward, and ceased to be national, and therefore belief in the immortality of the *soul* became natural under Christianity. Secondly: the saying (John iv. 24.), "God is a spirit; and they that worship him must worship him in spirit and in truth," though strictly in accordance with the proper Mosaic conception of him, speaks with a distinctness which is new, of the necessity of spiritual *worship*. If Moses had nothing to do with the Levitical worship, it is not clear that he established any other, except indeed that of the Sabbath and the Passover. The idea of a purely 'Spiritual *Worship*' may therefore be one of the really new ideas of Christianity.

We have met to-day to inaugurate a new session, but we cannot and ought not to dissociate ourselves from the past. Indeed to the teachers and the taught this is impossible. I stand to-day where our late Principal would have stood, had he not been suddenly removed from us ; and the remembrance of this, and the thought of the words of far deeper experience both of books and of life, which I might have heard from him, have made the preparation and delivery of this address peculiarly painful to me. The students also will deeply feel in their daily studies, the loss they have sustained in Mr. Tayler's death, and will miss his words of kind and experienced counsel, which were never sought in vain. The bereavement of the College is most deeply felt precisely at this moment, when we again meet for real work, and miss the chief worker and the director of all. But even now let not these feelings overpower the feeling of obligation to do our best. Every day brings nearer the time when the usual teaching power in the College will be resumed. To that day we cannot but look hopefully forward, feeling that though Mr. Tayler's image can never be obliterated from our hearts, his work may be entrusted hopefully to another, who comes to it with the rare combination of comparative youth and maturity of learning.

